round the waist. The front apron of the men was a small piece of jackal or wild cat skin, shaped somewhat like a pouch, with the fur turned outwards, and barely sufficing to cover the genitals; while from behind hung a large triangular piece of soft dried skin, with the broad part downwards, which they would draw under them when they sat down. A simple little skin pouch was also tied to the waist-belt to hold a few personal possessions, such as the pipe and tobacco.

The women wore a large triangular rear apron, two ends of which were tied in front, while the third, hanging down behind, fully covered the buttocks and reached down to the knees. From the knot in front depended another apron, not quite so big; its lower part was cut into long thin strips to form a fringe, and was variously decorated with shells, beads, and other trinkets. Beneath this a smaller apron, not ornamented, was sometimes worn as well; it served more strictly the ends of modesty, and was drawn beneath the legs when the women sat down. A leather strap or sometimes a long string of perforated ostrich eggshell beads was also passed round the waist above the aprons, and on this girdle were tied tortoise-shell boxes containing powdered *buchu*.

The upper part of the body was generally left bare, but in wet or cold weather a kaross was worn by both men and women. It was made preferably of sheepskins or of several jackal or wild cat skins sewn together with sinews, and was tied with a strap across the breasts so as to hang over the shoulders. In winter the hairy side was turned in, in summer it faced outwards.

Nowadays all the men have European coats and trousers; only the women, more conservative, sometimes still wear their old-fashioned skin apron under a cotton or woollen petticoat and print dress.

Sandals of thick skin, tied round the ankle with thongs, were put on for long marches. The women wore at all times a pointed skin cap, and to this day Hottentot women always keep their heads covered, although now they prefer to use large coloured kerchiefs, which have become one of the most common articles of trade with them. The men generally went with their heads uncovered, although in wet or cold weather a sheepskin cap might be worn with the hairy side turned inwards. Nowadays the broad felt hat is largely worn.

The style of ornament has equally changed. Both men and women still carry small leather pouches hung round the neck, and containing the knife, pipe, tobacco, money, etc. Little horns, tortoise-shells,

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

is generally given a name of Dutch origin, to which it often answers; formerly cattle were designated rather according to their colour or physical development. Schultze records nineteen such terms in use among the Naman for horned cattle, six for goats, and three for sheep.[1]

Cattle may be acquired in several different ways. Every child in a wealthy family may have some animals set aside for it soon after birth, and a portion is usually given at marriage, both to sons and to daughters, while a man's herds are also divided after his death among his heirs. Cattle may further be acquired by means of barter with such objects as milk pots and weapons, and in recent times also European trade goods. Wandres mentions the case of a wealthy cattle-owner known to him among the Bondelswarts, who laid the foundations of his prosperity by the manufacture of wooden milk pails which he bartered for cattle. We know also that cattle-raiding, both among the Hottentots themselves and on other peoples, such as the OvaHerero, was a common practice in the past, but we have no definite record as to how cattle obtained in this way were divided.

Service with Europeans in order to obtain the means of purchasing cattle was common already in Kolb's time, and is possibly the principal method employed nowadays. Another common method, in use among the Hottentots themselves, is the herding of another man's cattle in return for part of the increase. A wealthy cattle-owner will place some of his stock under the care of an impoverished tribesman, allowing him to use the milk for his own nourishment and to claim half the increase. With good management a herdsman can in a few years acquire quite a respectable herd of his own in this way. Even young boys will hire their services to cattle-owners, receiving at first an annual payment of one or more sheep or goats, according to the size of the herds under their care, and acquiring later the right to half of the increase. A good herdsman generally remains with his master for life, even although he has accumulated some stock of his own. This is looked after by his children or his relatives, while he himself becomes the chief herdsman of his master.[2]

The milk of their cows is the staple article of diet with the Hottentots. The milking is done by the women and girls, and only

[1] Op. cit., 264–7.
[2] Wandres, "Ueber das Recht der Naman," 677–8; Kolb, *Vorgebirge der Guten Hoffnung*, 78–9; Tindall, *Great Namaqualand*, 42.

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FX13 Hottentot FX13
Nama

To what extent specialization enters into these various pursuits is difficult to say. Smithing, an occupation usually associated with specialized activity, does not appear to have been confined to recognized practitioners; at least, there is no record of special smiths among the Hottentots themselves. And there is no mention either of people devoting themselves exclusively to other forms of industry. Olpp indeed states that the Hottentots have little respect for industrial activity as a whole, and that an artisan in their eyes is little better than a slave (*khowob*). The people are primarily herdsmen, and cattle is the main objective in their lives.[1]

Trade

At the same time it is certain that some persons are better craftsmen than others, and that they can dispose of their products by barter. We have already noted an instance of this in Wandres's Bondelswart friend, who accumulated a respectable herd of cattle in exchange for the milk pails he made. In other cases, as we have seen, weapons and milk pots may be bartered for cattle, and even beasts of one colour exchanged for those of another. There appears therefore to be a good deal of internal trade among the Naman, but we have little concrete information as to the nature and extent of this trade. Kolb noted it among the Cape Hottentots also. An impoverished man, he says, will make an extra set of weapons and exchange them with a wealthy cattle-owner for two or three head of cattle. Tobacco, dagga, beads, and similar objects obtained in the service of Europeans are also bartered for cattle, and as a last resort there is a certain root called *kanna*, used as a stimulant, which is always in demand and can readily be disposed of.[2] All this bartering, however, is merely incidental to the ordinary activities of the people. It appears almost certain that craftsmen devoting themselves exclusively to the continuous manufacture of special objects for barter do not exist among the Hottentots.

There was also a certain amount of trading between the Naman and the Bantu tribes to their north and east. In the eighteenth century the Naman living along the lower reaches of the Orange River are described as receiving annual trading visits from the BeChwana. The latter crossed the intervening desert tracts during the rainy season, bringing with them such things as tobacco, ivory spoons and armlets, copper beads, rings and bracelets, iron beads,

[1] *Angra Pequena*, 27. [2] Op. cit., 119–20.